THE JESUS OF HISTORY.

The following article by Professor John Fiske, of Harvard, is from The Modern Thinker:-

Of all the founders of religions, Jesus is at once the best known and the least known to the modern scholar. From the dogmatic point of view he is the best known, from the historic point of view he is the least known. The Jesus of dogma is in every lineament familiar to us from early childhood; but concerning the Jesus of history we possess but few facts resting upon trustworthy evidence: and in order to form a picture of him at once consistent, probable, and distinct in its outlines, it is necessary to enter upon a long and difficult investigation, in the course of which some of the most delicate apparatus of modern criticism will not fail to be required. This circumstance is sufficiently singular to require especial explanation. The case of Sakyamuni, the founder of Buddhism, which may perhaps be cited as parallel, is in reality wholly different. Not only did Sakyamuni live five centuries earlier than Jesus, among a people that have at no time possessed the art of insuring authenticity in their records of events, and at an era which is at best but dimly discerned through the mists of fable and legend, but the work which he achieved lies wholly out of the course of European history, and it is only in recent times that his career has presented itself to us as a problem needing to be solved. Jesus, on the other hand, appeared in an age which is familiarly and in many respects minutely known to us, and among a people whose fortunes we can trace with historic certainty for at least seven centuries previous to his birth; while his life and achievements have probably had a larger share in directing the entire subsequent intellectual and moral development of Europe than those of any other man who has ever lived. Nevertheless, the details of his personal career are shrouded in an obscurity almost as dense as that which envelops the life of the remote founder of Buddhism.

This phenomenon, however, appears less strange and paradoxical when we come to examine it more closely. A little reflection will disclose to us several good reasons why the historical records of the life of Jesus should be so scanty as they are. In the first place, the activity of Jesus was private rather than public. Confined within exceedingly narrow limits, both of space and of duration, it made no impression whatever upon the politics or the literature of the time. His name did not occur in the pages of any contemporary writer, Roman, Greek, or Jewish. Doubtless the case would have been wholly different had he, like Mahomet, lived to a ripe age, and had the exigencies of his peculiar position as the Messiah of the Jewish people brought him into relations with the empire; though whether, in such case, the success of his grand undertaking would have been as complete as it has actually been, may

well be doubted.

Secondly, Jesus did not, like Mahomet and Paul, leave behind him authentic writings which might serve to throw light upon his mental development as well as upon the external facts of his career. Without the Koran and the four genuine Epistles of Paul, we should be nearly as much in the dark concerning these great men as we now are concerning the historical Jesus. We should be compelled to rely, in the one case, upon the untrustworthy gossip of Mussulman chroniclers, and in the other case upon the garbled statements of the "Acts of the Apostles," a book written with a distinct dogmatic purpose, sixty or seventy years after the occurrence of the events which it professes to re-

It is true, many of the words of Jesus, preserved by hearsay tradition through the generation immediately succeeding his death, have come down to us, probably with little alteration, in the pages of the three earlier evangelists. These are priceless data, since, as we shall see, they are almost the only material at our command for forming even a partial conception of the character of Jesus' work. Nevertheless, even here the cautious inquirer has only too often to pause in the face of the difficulty of distinguishing the authentic utterances of the great teacher from the later interpolations suggested by the dogmatic necessities of the narrators. Bitterly must the historian regret that Jesus had no philosophic disciple, phon, to record his like Xenomemorabilia. Of the various writings included in the New Testament, the Apocalypse alone (and possibly the Epistle of Jude) is from the pen of a personal acquaintance of Jesus; and besides this, the four epistles of Paul to the Galatians, Corinthians, and Romans, make up the sum of the writings from which we may demand contemporary testimony. Yet from these we obtain absolutely nothing of that for which we are seeking. The brief writings of Paul are occupied exclusively with the internal significance of Jesus' work. The epistle of Jude-if it be really written by Jesus' brother of that name, which is doubtful—is solely a polemic directed against the innovations of Paul. And the Apocalypse, the work of the flery and imaginative disciple John, is confined to a prophetic description of the Messiah's anticipated return, and tells us nothing of the deeds of that Messiah while on the earth.

Here we touch upon our third consideration-the consideration which best enables us to see why the historic notices of Jesus are so meagre. Rightly considered, the statement with which we opened this article is its own explanation. The Jesus of history is so little known, just because the Jesus of dogma is so well known. Other teachers-Paul, Mahomet. Sakyamuni-have come merely as preachers of righteousness, speaking in the name of general principles with which their own personalities were not directly implicated. But Jesus, as we shall see, before the close of his life, proclaimed himself to be something more than a preacher of righteousness. He announced himself-and justly, from his own point of view-as the long-expected Messiah sent of Jehovah to liberate the Jewish race. The success of his religious teachings became at once implicated with the question of his personal nature and character. After the sudden and violent termination of his career, it immediately became all-important with his followers to prove that he was really the Messiah, and to insist upon the certainty of his speedy return to earth. Thus the first generation of disciples dogmatized about him, instead of narrating his life-a task which to them would have seemed of little profit. For them the all-absorbing object of contemplation was the immediate future rather than the immediate past. As all the earlier Christian literature informs us, for nearly a century after the death of Jesus, his followers lived in daily anticipation of his triumphant return to earth. The end of all things being so near at hand, no attempt was made to insure the accurate and complete memoirs for the use of a posterity which was destined, in Christian imagination, never to arrive. The first Christians wrote but little,

even Papias, at the end of a century. preferring second-hand or third-hand oral tradition to the written gospels which were then beginning to come into circula-tion. Memoirs of the life and teachings of Jesus were called forth by the necessity of having a written standard of doctrine to which to appeal to amid the growing differences of opinion which disturbed the Church. Thus the earlier gospels exhibit, though in different degrees, the indications of a modifying, sometimes of an overruling, dogmatic purpose. There is, indeed, no conscious violation of historic truth, but from the varied mass of material supplied by tradition, such incidents are selected as are fit to support the views of the writers concerning the personality of Jesus. Accordingly, while the early gospels throw a strong light upon the state of Christian opinion at the dates when they were successively composed, the information which they give concerning Jesus himself is, for that reason, often vague, uncritical and contradictory. Still more is this true of the fourth gospel, written late in the second century, in which historic tradition is moulded in the interests of dogma until it becomes no longer recognizable, and 'in the place of the human Messiah of the earlier accounts, we have a semi-divine Logos or Alon, detached from God and incarnate for a brief season in the likeness of man.

Not only was history subordinated to dogma by the writers of the Gospel narratives, but in the minds of the fathers of the Church who assisted in determining what writings should be considered canonical, dogmatic prepossession went very much further than critical acumen. Nor is this strange when we reflect that critical discrimination in questions of literary authenticity is one of the latest acquisitions of the cultivated human mind. In the early ages of the Church, the evidence of the genuineness of any literary production was never weighed critically; writings containing doctrines acceptable to the majority of Christians were quoted as authoritative, while writings which supplied no dogmatic want were overlooked, or perhaps condemned as apochryphal.

A striking instance of this is furnished by the fortunes of the Apocalypse. Although perhaps the best authenticated work in the New Testament collection, its millenarian doctrines caused it to become unpopular as the Church gradually ceased to look for the speedy return of the Messiab, and, accordingly, as the canon assumed a definite shape, it was placed among the "Antilegomena," or doubtful books, and continued to hold a precarious position until after the time of the Protestant Reformation. On the other hand, the Fourth Gospel, which was quite unknown and probably did not exist at the time of the quartodeciman controversy (A. D. 168), was accepted with little hesitation, and at the beginning of the third century is mentioned by Irenaus and Tertullian as the work of the Apostle John. To this uncritical spirit, leading to the neglect of such books as failed to answer the dogmatic requirements of the Church, may probably be attributed the loss of so many of the earlier gospels. It is doubtless for this reason that we do not possess the Aramean original of the "Logia" of Matthew, or the "Memorabilia" of Mark, the companion of Peter, two works to which Papias (A. D. 120) alludes as containing authentic reports of the utterances of Jesus.

These considerations will, we believe, sufficiently explain the curious circumstances that, while we know the Jesus of dogma so intimately, we know the Jesus of history so slightly. The literature of early Christianity enables us to trace with tolerable completeness the progress of opinion concerning the nature of Jesus from the time of Paul's early missions to the time of the Nicene Council but upon the actual words and deeds of Jesus it throws a very unsteady light. The dogmatic purpose everywhere obscures the his-

toric basis. This same dogmaiic prepossession which has rendered the data for a biography of Jesus so scanty and untrustworthy, has also until comparatively recent times prevented any unbiased critical examination of such data as we actually possess. Previous to the eighteenth century an attempt to deal with the life of Jesus upon purely historical methods would have been not only contemned as irrational, but stigmatized as impious. And even in the eighteenth century, those writers who had become wholly emancipated from ecclesiastic tradition were so destitute of all historic sympathy and so unskilled in scientific methods of criticism that they utterly failed to comprehend the requirements of the problem. Their aims were in the main polemic, not historical. They thought more of overthrowing current dogmas than of impartially examining the earliest Christian literature with a view of eliciting its historic contents; and, accordingly, they accomplished but little. Two brilliant exceptions must, however, be noticed. Spinoza, in the seventeenth cen-

tury, and Lessing, in the eighteenth, were men far in advance of their age. They are the fathers of modern historical criticism; and to Lessing in particular, with his enormons erudition and incomparable sagacity, belongs the honor of initiating that method of inquiry which, in the hands of the so-called Tubingen school, has led to such striking and valuable conclusions concerning the age and character of the New Testament literabe found fit to bend the bow which Lessing and Spinoza had wielded. A succession of able scholars-Semler, Eichhorn, Paulus, Schleiermacher, Bretschneider, and De Wette -were required to examine, with German patience and accuracy, the details of the subect, and to propound various untenable

hypotheses before such a work as that of Strauss. The "Life of Jesus," published by Strauss when only twenty-six years of age, is one of the monumental works of the nineteenth century, worthy to rank as a historical effort along with Niebuhr's "History of Rome," Wolf's 'Prolegomena," or Bentley's "Dissertation on Phalaris." It instantly superseded and rendered antiquated everything which had preceded it; nor has any work on early Christianity been written in Germany for the past thirty years which has not been dominated by the recollection of that marvellous book. Nevertheless, the labors of another generation of scholars have carried our knowledge of the New Testament literature far beyond the point which it had reached when Strauss first wrote. At that time the dates of but few of the New Testament writings had been fixed with any approach to certainty; the age and character of the fourth gospel, the genuineness of the Pauline epistles, even the mutual relations of the three Synoptics, were still undetermined; and as a natural result of this uncertainty, the progress of dogma during the first century was illy understood. At the present day it is impossible to

read the early work of Strauss without being

impressed with the necessity of obtaining

positive data as to the origin and dogmatic

gence of the Tubingen School, and, above | forth his indignant protest. For, in reality, | all, to its founder, Ferdinand Christian Baur. | no book in the New Testament collection Beginning with the epistles of Paul, of which he distinguished four as genuine, Baur gralually worked his way through the entire New Testament collection, detecting-with that inspired insight which only unflinching diligence can impart to original genius-the age at which each book was written, and the circumstances which called it forth. give any account of Baur's detailed conclusions, or of the method by which he reached them, would require a volume. They are very scantily presented in Mr. Mackay's work on the "Tubingen School and its Antecedents," to which we may refer the reader desirous of further information. We can here merely say that twenty years of energetic controversy have only served to establish nearly all Baur's leading conclusions more firmly than ever. The priority of the so-called gospel of Matthew; the Pauline purpose of Luke, the second in date of our gospels; the derivative and second-hand character of Mark; and the unapostolic origin of the fourth gospel, are points which may for the future be regarded as completely established by circumstantial evidence. So with respect to the pseudo-Pauline epistles, Baur's work was done so thoroughly that the only question still left open for much discussion is that concerning the date and authorship of the first and second Thessalonians-a point of quite inferior importance so far as our present subject is concerned. Seldom have such vast results been achieved by the labor of a single scholar. Seldom has any historical critic possessed such a combination of analytic and of co-ordinating powers as Baur. His keen criticism and his wonderful flashes of insight exercise upon the reader a truly poetic effect like that which is felt in contemplating the marvels of physical dis-

covery. The comprehensive labors of Baur were followed up by Zeller's able work on the "Acts of the Apostles," in which that book was shown to have been partly founded upon documents written by Luke, or some other companion of Paul, and expanded and modified by a much later writer, with the purpose of covering up the traces of the early schism between the Pauline and the Petrine sections of the Church. Along with this, Schwegler's work on the "Post-Apostolic Times" deserves mention as clearing up many obscure points relating to the early development of dogma. Finally, the "New Life of Jesus," by Strauss, adopting and utilizing the principal discoveries of Baur and his followers, and combining all into one grand historical picture, worthily completes the task which the earlier work of the same author had inaugurated.

The reader will have noticed that, with the exception of Spinoza, every one of the names above cited in connection with the literary analysis and criticism of the New Testament is the name of a German. Until within the last decade, Germany has indeed possessed almost an absolute monopoly of the science of Biblical criticism; other countries having remained not only unfamiliar with its methods, but even grossly ignorant of its conspicuous results, save when some German treatise of more than ordinary popularity has now and then been translated. But during the past ten years France has entered the lists; and the writings of Reville, Reuss, Nicolas, D'Eichthal, Scherer, and Colarie testify to the rapidity with which the German seed has fructified upon her soil.

None of these books, however, have achieved such wide-spread celebrity, or done so much toward interesting the general publie in this class of historical inquiries, as the "Life of Jesus," by Renan. This pre-eminence of fame is partly, but not wholly, deserved. From a purely literary point of view, Renan's work doubtless merits all the celebrity it has gained. Its author writes a style such as is perhaps equalled by that of no other living Frenchman. It is by far the most readable book which has ever been written concerning the life of Jesus. And no doubt some of its popularity is due to its faults, which, from a critical point of view, are neither few nor small. For Renan is certainly very faulty, as a historical critic, when he practically ignores the extreme meagreness; of our positive knowledge of the career of Jesus, and describes scene after scene in his life as minutely and with as much confidence as if he had himself been present to witness it all. Again and again the critical reader feels prompted to ask. How do you know all this? or why, out of two or three conflicting accounts, do you quietly adopt some particular one, as if superior authority were selfevident? But in the eye of the uncritical reader, these defects are excellencies; for it is unpleasant to be kept in ignorance when we are seeking after definite knowledge, and it is disheartening to read page after page of an elaborate discussion which ends in con-

vincing us that definite knowledge cannot be In the thirteenth edition of the "Vie de Jesus" Renan has corrected some of the most striking errors of the original work, and in particular has, with praiseworthy candor, abandoned his untenable position with regard to the age and character of the fourth Gospel. As is well known, Renan in his earlier editions ascribed to this Gospel a historical value superior to that of the synopties, beture. But it was long before any one could lieving it to have been written by an eyewitness of the events which it relates; and from this source, accordingly, he drew the larger share of his materials. Now, if there is any one conclusion concerning the New Testament literature which must be regarded as incontrovertibly established by the labors of a whole generation of scholars, it is this, that the fourth Gospel was utterly unknown until about A. D. 170; that it was written by some one who possessed very little direct knowledge of Palestine; that its purpose was rather to expound a dogma than to give an accurate record of events, and that as a guide to the comprehension of the career of Jesus it is of far less value than the three synoptic gospels. It is impossible, in a brief review like the present, to epitomize the evidence upon which this conclusion rests, which may more profitably be sought in the Rev. J. J. Taylor's work on "The Fourth Gospel," or in Davidson's "Introduction to the New Testament." It must suffice to mention that this gospel is not cited by Papias; that Justin, Marcian, and Valentinus make no allusion to it, though, since it furnishes so much that is germane to their views, they would gladly have appealed to it, had it been in existence, when those views were as yet questionable; and that, finally, in the great quartodeciman controversy, A. D. 168, the gospel is not only not mentioned, but the authority of John is cited by Polycarp in flat contradiction of the view afterwards taken by this evangelist. Still more, the assumption of

Renau led at once into complicated difficulties

with referer ce to the Apocalypse. The

fourth gospel, if it does not unmistakably

announce itself as the work of John, at least

character of the New Testament writings, be- professes to be Johannine; and it cannot for

fore attempting to reach any conclusions as a moment be supposed that such a book,

to the probable career of Jesus. These posi- making such claims, could have gained cur-

would so completely have shecked the prejudices of the Johannine party. John's own views are well known to us from the Apocalypse. John was the most enthusiastic of millenarians and the most narrow and rigid of Judaizers. In his antagonism to the Pauline innovations he went further than Peter himself. Intense hatred of Paul and his followers appears in several passages of the Apocalypse, where they are stig-matized as "Nicolaitans," "deceivers of the people," "those who say they are apostles and are not," "eaters of meat offered to idols. "fornicators," "pretended Jews," "liars," "synagogue of Satan," etc. (Chap. ii.) On the other hand, the fourth Gospel contains nothing millenarian or Judaical; it carries Pauline universalism to a far greater extent than Paul himself ventured to carry it, even condemning the Jews as children of darkness, and by implication contrasting them unfavorably with the Gentiles; and it contains a theory of the nature of Jesus which the Ebionitish Christians, to whom John belonged, rejected to the last. In his present edition Renan admits the insuperable force of these objections, and abandons his theory of the apostolic origin of the fourth Gospel. And as this has necessitated the omission or alteration of all such passages as rested upon the authority of that Gospel, the book is to a considerable extent rewritten, and the changes are such as greatly to increase its value as a history of Jesus. Nevertheless, the author has so long been in the habit of shaping his conceptions of the career of Jesus by the aid of the fourth gospel, that it has become very difficult for him to pass freely to another point of view. He still clings to the hypothesis that there is an element of historic tradition contained in the book, drawn from memorial writings which had perhaps been handed down from John, and which were inaccessible to the synoptists. In a very interesting appendix he collects the evidence in favor of this hypothesis, which, indeed, is not without plausibility, since there is every reason for supposing that the gospel was written at Ephesus, which a century before had been John's place of residence. But even granting most of Renan's assumptions, it must still follow that the authority of this gospel is far inferior to that of the synoptics, and can in no case be very confidently appealed to. The question is one of the first importance to the historian of early Christianity. In inquiring into the life of Jesus, the first thing to do is to establish firmly in the mind the true relations of the fourth gospel to the first three. Until this has been done no one is competent to write on the subject; and it is because he has done this so imperfectly that Renan's work is, from a critical point of view, so imperfectly

The anonymous work entitled "The Jesus of History," which we have placed at the head of this article, is in every respect noteworthy as the first systematic attempt made in England to follow in the footsteps of German criticism in writing a life of Jesus. We know of no good reason why the book should be published anonymously, for as a historical essay it possesses extraordinary merit, and does great credit not only to its author, but to English scholarship and acumen. It is not, indeed, a book calculated to captivate the imagination of the reading public. Though written in a clear, forcible, and often elegant style, it possesses no such wonderful rhetorical charm as the work of Renau; and it will probably never find half-a-dozen readers where the "Vie de Jesus" has found a hundred. But the success of a book of this sort is not to be measured by its rhetorical excellence. or by its adaptation to the literary tastes of an uncritical and uninstructed public, but rather by the amount of critical sagacity which it brings to bear upon the elucidation of the many difficult and disputed points in the subject of which it treats. Measured by this standard, the "Jesus of History" must rank very high indeed. To say that it throws more light upon the career of Jesus than any work which has ever before been written in English would be very inadequate praise, since the English language has been singularly deficient in this branch of historical literature. We shall convey a more just idea of its merits if we say that it will bear comparison with anything which even Germany has produced, save only the works of Strauss, Baur, and Zeller.

The fitness of our author for the task

successful.

which he has undertaken is shown at the outset by his choice of materials. In basing his conclusions almost exclusively upon the statements contained in the first Gospel he is upheld by every sound principle of criticism. The times and places at which our three synoptic Gospels were written have been, through the labors of the Tubingen critics, determined almost to a certainty. Of the three "Mark" is unquestionably the latest; with the exception of about twenty verses it is entirely made up from "Matthew" and "Luke," the diverse Petrine and Pauline tendencies of which it strives to neutralize in conformity to the conciliatory disposition of the Church at Rome, at the epoch at which this Gospel was written, about A. D. 130. The third Gospel was also written at Rome some fifteen years earlier. In the preface its author describes it as a compilation from previously existing written materials. Among these materials was certainly the first Gospel. several passages of which are adopted word for word by the author of "Luke." Yet the narrative varies materially from that of the first gospel in many essential points. The arrangement of events is less natural, and, as in the "Acts of the Apostles" by the same author, there is apparent throughout the design of suppressing the old discord between Paul and the Judaizing disciples, and of representing Christianity as essentially Pauline from the outset. How far Paul was correct in his interpretation of the teachings of Jesus, it is difficult to decide. It is, no doubt, possible that the first gospel may have lent to the words of Jesus an Ebionite coloring in some instances, and that now and then the third gospel may present us with a truer ac-To this supremely important point count. we shall by and by return. For the present it must suffice to observe that the evidences of an overruling dogmatic purpose are generally much more conspicuous in the third synoptist than in the first; and that the very loose manner in which this writer has handled his materials in the "Acts" is not calculated to inspire us with confidence in the historical accuracy of his gospel. The writer who, in spite of the direct testimony of Paul himself, could represent the apostle to the Gentiles as acting under the direction of the disciples at Jerusalem, and who puts Pauline sentiments into the mouth of Peter, would certainly have been capable of unwarrantably giving a Pauline turn to the teachings of Jesus himself. We are, therefore, as a last resort, brought back to the first gospel, which we find to possess, as a historical narrative, far stronger claims upon our attention than the second and third. In all probability it to the probable career of Jesus. These positive data we owe to the genius and dilitrency during John's lifetime without calling A. D. 100; its origin is unmistakably Palesti-

nian; it betrays comparatively few indications of dogmatic purpose; and there are strong reasons for believing that the speeches of Jesus recorded in it are in substance taken from the genuine "Logia" of Matthew mentioned by Papias, which must have been written as early as A. D. 69-70, before the destruction of Jerusalem. Indeed, we are inclined to agree with our author that the Gospel, even in its present shape (save only in a few interpolated passages) may have existed as early as A. D. 80, since it places the time of Jesus' second coming immediately after the destruction of Jerusalem; whereas the third evangelist, who wrote fortyfive years after that event, is careful to tell us "The end is not immediately." Moreover, it must have been written while the Paulo-Petrine controversy was still raging, as is shown by the parable of the "enemy who sowed the tares," which manifestly refers to Paul, and also by the allusions to "false prophets" (vii, 15), to those who say "Lord, Lord," and who "cast out demons in the name of the Lord" (vii, 21-23), teaching men to break the commandments (v, 17-20.) There is, therefore, good reason for believing that we have here a narrative written not much more than fifty years after the death of Jesus, based partly upon the written memorials.of an apostle, and in the main trustworthy, save where it relates occurrences of a marvellous and legendary character. Such is our author's conclusion, and in describing the career of the Jesus of history, he relies almost exclusively upon the statements contained in the first gospel. Let us now, after this long but inadequate introduction, give a brief sketch of the life of Jesus, as it is found in our [To be continued.]

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No. 3. All that certain lot or piece of ground be ginning at the S. E. corner of Coates street and Broad street, thence extending southward along the said Broad street nineteen feet seven inches and fiveeighths of an inch; thence eastward eighty feet one inch and one-half of an inch; thence northward, at right angles with said Coates street, nine feet to the south side of Coates street, and thence westward along the south side of said Coates street ninety feet

No. 4. Four Steam Dummy Cars, twenty feet long by nine feet two inches wide, with all the necessary steam machinery, seven-inch cylinder, with telesiary stroke of piston, with heating pipes, &c. Each will seat thirty passengers, and has power sufficient to draw two extra cars.

draw two extra cars.

Note.—These cars are now in the custody of Messrs. Grice & Long, at Trenton, New Jersey, where they can be seen. The sale of them is made

where they can be seen. The sale of them is made subject to a lien for rent, which on the first day of July, 1870, amounted to \$600.

No. 5. The whole road, plank road, and railway of the said The Central Passenger Railway Company of the city of Philadelphia, and all their land 2(not included in Nos. 1, 2, and 3,) roadway, railway, rails, rights of way, stations, toll houses, and other superstructures, depots, depot greunds and other real estate, buildings and improvements whatsoever, and all and singular the corporate privileges and franchises connected with said company and plank road all and singular the corporate privileges and franchises connected with said company and plank road an railway, and relating thereto, and all the tolls, income, issues, and profits to accrue from the same or any part thereof belonging to said company, and generally all the tenements, hereditaments and franchises of the said company. And also all the cars of every kind (not included in No. 4.) machinery, tools, implements, and materials connected with the proper equipment, operating and conducting of said road, plank road, and railway; and all the personal property of every kind and description belonging to the said company.

Together with all the streets, ways, alleys, passages, waters, water-courses, easements, franchises, rights, liberties, privileges, hereditaments and appurtenances whatsoever, unto any of the abovementioned premises and estates belonging and appertaining, and the reversions and remainders, rents, issues, and profits thereof, and all the estate, with interest property claim, and demand of

rents, issues, and profits thereof, and all the estate, right, title, interest, property, claim, and demand of every nature and kind whatsoever of the said Company, as well at law as in equity of, in, and to the same and every part and parcel thereof. TERMS OF SALE.

The properties will be sold in parcels as numbered. On each bid there shall be paid at the time the property is struck off Fifty Dollars, unless the price is less than that sum, when the whole sum bid shall

LUMBER. SPRUCE JOIST. SPRUCE JOIST. HEMLOCK. HEMLOCK. 1870 1870 O SEASONED CLEAR PINE. 18
SEASONED CLEAR PINE. 18
CHOICE PATTERN PINE.
SPANISH CEDAR, FOR PATTERNS,
RED CEDAR. 1870 1870

FLORIDA FLOORING.
FLORIDA FLOORING.
CAROLINA FLOORING.
VIRGINIA FLOORING.
DELAWARE FLOORING.
ASH FLOORING.
WALNUT FLOORING.
FLORIDA STEP BOARDS.
RAIL PLANK. 1870

1870 WALNUT BOARDS AND PLANK. 1870 WALNUT BOARDS, WALNUT BOARDS, WALNUT PLANK.

UNDERTAKERS' LUMBER. 1870 UNDERTAKERS' LUMBER. 1870 RED CEDAR. WALNUT AND PINE. SEASONED POPLAR. SEASONED CHERRY. WHITE OAK PLANK AND BOARDS,

CIGAR BOX MAKERS'
CIGAR BOX MAKERS'
SPANISH CEDAR BOX BOARDS,
FOR SALE LOW. CAROLINA SCANTLING.

1870 CAROLINA H. T. SILLS, NORWAY SCANTLING. CEDAR SHINGLES. 1870 1870 CYPRESS SHINGLES. MAULE, BROTHER & CO., No. 2500 SOUTH Street. 115

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1 and 2 SIDE FENCE BOARDS. DANEL 1 and 2 SIDE FENCE BOARDS.
WHITE PINE FLOORING BOARDS.
YELLOW AND SAP PINE FLOORINGS, 1% and
4% SPRUCE JOIST, ALL SIZES.
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